

proclamations from Banten demonstrate its authority in Lampung.

Another topic of interest to which this book alludes is Islamic tourism (Chapter 22 “Kontribusi purbakala Islam Aceh bagi pengetahuan dan pariwisata”). This is an important subject for future research and discussion. How does one market Islamic monuments? What are some of the dangers of doing so? Is it possible to promote Islamic sites for tourists without turning them into commodities, or subjecting them to degradation? The subject of cultural tourism in general is an increasingly critical topic, due to the incredible increase in the number of tourists, and the impact they are having on heritage sites. It is to be hoped that this volume will form a source of insight into the need to balance development with sustainability, which means allocating a sufficient proportion of the profits gained from heritage tourism to the maintenance of the heritage resources. It also requires that tourism authorities target their marketing at quality tourists rather than the mass market.

A theme which runs through most of the chapters in this book is the need for conservation. This was Pak Uka’s main professional mission. Because of his example, many younger people have taken up the cause of historic preservation, not only archaeologists, but many members of the general public. Fighting against time is always a losing battle, but if losses can be minimized, Pak Uka’s legacy will be secure.

In conclusion, it is worthy of mention that the book contains numerous illustrations, many of which have never been published before, or have only appeared in sources which are difficult to find. They add considerably to the interest of this book.

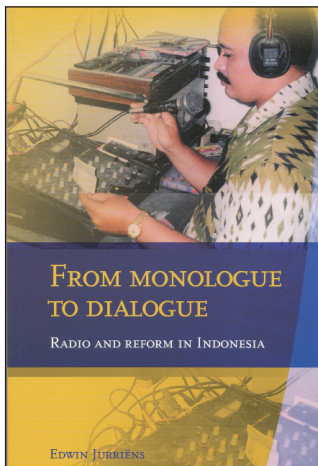
Edwin Jurriëns, *From monologue to dialogue; Radio and reform in Indonesia*. Leiden: KITLV Press, 2009, vi +190 pp. [Verhandelingen 264.] ISBN 978-90-6718-354-3. Price: EUR 24.90 (soft cover).

Suryadi

Leiden University
s.suryadi@hum.leidenuniv.nl

Edwin Jurriëns’ new book is an excellent case study about the impact of Indonesian political reform on radio journalism in Indonesia. Although various scholars have focused their research on specific aspects of the historical and contemporary use of radio in Indonesia, Jurriëns, a lecturer in Indonesian Language and Culture at the University of New South Wales in Canberra, Australia, is the first to present an extensive study of the effects of Indonesian political reform on the medium of radio.

This book studies the changes that have occurred in radio journalism



after the fall of Soeharto's New Order regime in 1998 and during the period of social and political reform known as the *Reformasi* that replaced it. The author discusses how, during the period of reform euphoria, radio institutions not only created a virtual but also a concrete space for their audiences to meet and publicly discuss matters considered relevant to the society in which they live.

Radio has played an important role in changing Indonesian society. The first radio broadcast was aired in Sabang, Aceh, in 1911. Since then, radio has been used to represent many aspects of Indonesian culture and, consequently, has significantly influenced Indonesian society. From colonial times

onwards, radio has been used to bring about cultural, social, and political changes. One prominent case is the so-called *Petisi Soetardjo* (Soetardjo Petition). On 19 November 1936, the Nationalist Faction's primary representative in the *Volksraad* (people's Assembly), M. Soetardjo Kartohadikoesoemo, presented a petition to the government in which he insisted that the Netherlands East Indies colonial administration give Indonesian natives the right to produce radio programmes representing their own culture and identity. These programmes were intended to be aired by the radio stations owned by the natives. At that time, the colonial government's NIROM station was the only station allowed to air radio programmes, which mostly concerned European culture. These broadcasts were also intended to be aired by stations owned by the native population. Although the Dutch radical parties in the colony severely criticized it, the Netherlands East Indies colonial government approved the Soetardjo petition in order to provide the Indonesian people with more opportunity to express their own cultural identity through radio.

Similar to the Netherlands East Indies colonial government, Soeharto's New Order regime (1967-1998) also tightly controlled the media including radio broadcasts. It is often said in public discourse that the supporters of this authoritarian regime had actually colonized their own people. Soeharto's New Order regime collapsed in 1998 and was succeeded by a period of swift political reform. During this so-called *Reformasi* period, all Indonesian media, print and non-print alike, were granted press freedom. *From monologue to dialogue* examines how radio practitioners used this freedom.

Edwin Jurriëns' book has captured the dynamics of radio journalism in contemporary Indonesia. He has carried out extensive field research in Sumatra, Java, and Bali and he has used a variety of sources, including scholarly literature, private interviews, and recordings of radio programmes. He visited prominent Indonesian radio stations such as Global FM in Tabanan, Jakarta News FM, Trijaya and Radio 68H in Jakarta, Radio Mora in Bandung, Suara Surabaya and SCFM in Surabaya, and Radio Suara Padang in Padang.

The book is divided into nine chapters. Chapter I (Introduction) (pp. 1-8)

describes the book's scope and context and the author's theoretical arguments. Jurriëns argues that the new ideas and practices that triggered the audiences' engagement in journalistic affairs are reactions against the New Order's official "monologism" culture – which sought to keep audiences at a distance – and share characteristics of a Bakhtinian type of "dialogism" (p. 3).

The following two chapters (Chapter II pp. 9-23 and Chapter III pp. 25-47) explain the political and historical macro-contexts of late- and post-New Order radio journalism, and include an exploration of concepts like *Reformasi*, dialogism, and the public sphere. The author uses the Bakhtinian concepts of "heteroglossia", "carnival", and "dialogism" in order to describe the cultural climate in which radio developed during the New Order and *Reformasi* periods. Furthermore, he also examines how radio journalism, taking advantage of the reduction of state power in the wake of the New Order's fall, has contributed to the creation of a public sphere where Indonesian civil society was able to manifest itself. He points out that radio journalism in Indonesia since the late 1990s was shaped by and has contributed to the *Reformasi*, and to the ambition to democratize Indonesian politics, economy, and society.

The next five chapters (Chapter IV to VIII) are devoted to an analysis of the intermediate and micro-levels of specific institutions, journalistic concepts, and programme genres. The chapters discuss different groups of actors active in Indonesian radio journalism and show that the boundaries between these groups have been questioned and were undermined in times of reform. Jurriëns discusses the transition from the New Order's interpretation of development journalism and control over media institutions and professional organizations, to post-New Order radio institutions and journalistic practices. In part, his discussion corresponds to Habermas's idea of the bourgeois public sphere (Chapter IV pp. 49-76). He also explores the interactive current affairs talk show that is a specific genre in radio journalism, which helps to create dialogic characters (Chapter V pp. 77-96). He goes on to examine the discursive and practical consequences of interactive radio shows (Chapter VI pp. 97-120), to analyse the role of listeners who participate in interactive radio discourse. He does so by looking at a case study of the commercial news station Global FM in Tabanan, Bali (Chapter VII, pp. 121-139) and he describes the complex nature and characteristics of *radio komunitas* (community radio) which has developed significantly in Indonesia since the start of the *Reformasi* period (Chapter VIII pp. 141-158).

In this book, Jurriëns shows how radio media practitioners have been using their new media freedoms and their access to information, which were only made possible because of the political reform in Indonesia, in order to create programmes that involve the participation of the listening audience. They also sought to develop concepts like independent journalism, peace journalism, meta-journalism, virtual interactivity, talkback radio, and community radio. These new programmes enable hosts, experts, listeners, and other participants to discuss and negotiate the very rules and boundaries of Indonesia's newly acquired media freedom by showing how significantly different these

programmes are compared to those which were primarily characterized by the so-called "monological journalism" aired during the New Order era.

In the final chapter (Chapter IX pp. 159-163), Jurriëns concludes that radio journalism of the late- and post-Sioeharto periods has enabled segments of the Indonesian population to engage in new media experiences and to build an identity that extends beyond their local societies, making them feel more like members of a cosmopolitan society. However, I would also like to point out that in the *Reformasi* period many radio stations also became interested in broadcasting programmes in regional languages and with local contexts. This demonstrates that these new media trends not only fostered a sense of cosmopolitanism, but that these new opportunities also created room for different regions to seek to present themselves. No doubt, the mediation of local culture in radio and other media contributes to an increased sense of regionalism in Indonesia, which is expected to affect, both politically and socially, the nation-state project of Indonesia as a multi-ethnic country.

Dewi Anggraeni, *Mereka bilang aku China; Jalan mendaki menjadi bagian bangsa*. Yogyakarta: Bentang Pustaka, 2010, ix + 289 pp. ISBN978-602-8864-05-3. Price: IDR 40,000 (soft cover).



Mely G. Tan

Indonesian Academy of Sciences, Jakarta
melanie77@cbn.net.id

This is a remarkable book, written by a remarkable woman about remarkable women. So far, studies about ethnic Chinese in Indonesia have focused mostly on economic and political aspects. There have been studies on their social and cultural life, but they are much less in number and they usually concern the entire community, and pay little or no attention to gender specificity. It is thus not easy to find significant studies that focus on ethnic Chinese women's lives and conditions.

Fortunately, the situation has recently improved. In 1990, Lim Sing Meij published her dissertation entitled *Ruang sosial baru perempuan Tionghoa; Sebuah kajian pascakolonial* (A new social space for Chinese women; A postcolonial study). It is a study based on interviews with six women professionals and focuses on identity and Chineseness. Another is Ju-Lan Thung's study entitled *Identities in Flux; Young Chinese in Jakarta*, which is a study of eighteen Chinese Indonesians, of whom nine are women (For more references on this topic, see